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the sermon at Windsor Castle, after the return of the party, is annexed to the record of the journey.

These circumstances of composition and delivery would give interest even to ordinary discourses. But these are not ordinary. The thought is simple, but very free and very wide. It is not merely illustration of the scenes and the history, but it is excellent counsel, both practical and spiritual, to the principal listeners.

3. — *Lectures on the History of the Jewish Church.* Part I. *Abraham to Samuel.* By ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. With Maps and Plans. New York: Charles Scribner. 1863. 8vo. pp. xi., 572.

WE are glad to notice on the title-page of the American edition, that the new volume of Professor Stanley's Lectures on the Jewish Church is "published by an arrangement with the author." He has certainly no cause to be ashamed of the dress of his work, as it comes within the reach of the many American readers who will eagerly seek for it. The issues of the Riverside Press take rank now with the best issues of Murray and Longman in excellence of paper and beauty of typography. For suitable preparation of standard editions, New York publishers now come to Cambridge.

There is no danger of extravagance in stating the rhetorical merits of this volume. None of that grace of style, of that glow and enthusiasm and fascinating blending of colors, which charmed us in the "Lectures upon the Eastern Church," is wanting here. There is the same large range of illustration, the same wealth of allusion both to recondite historical facts and to quaint legends, the same apt use of personal recollections of the Eastern lands, the same mastery in description. As an interesting narrative of the probable fortunes of the race of Abraham in the earlier and more uncertain ages of its history, this volume is unrivalled by any in our language.

But we are not disposed, like some of its critics, to stop here with one approving word, and to blame the cowardice which has left untouched the difficulties of the history. There is no instance, that we remember, where the lecturer has tried to mislead his hearers or his readers, or to make them think that he believes more than he really believes. It seems to us wise, in a work of this kind, that critical questions, of which the results cannot be very definite or satisfactory, are avoided, and that only so much is brought in as can be arranged

in a reasonable and consistent story. It is not difficult to see that the sympathy of Professor Stanley is with the freest criticism, and he frankly acknowledges, in the Preface, that Ewald is his principal teacher. But it is an excellence of this volume, in our judgment, that it is rather narrative than critical, and that it is fit for popular use, in not raising needless questions. The important questions — those which are essential to the understanding of the story — are not evaded, but are fairly discussed ; and there is no want of courage in the conclusions which the author reaches and announces.

There are twenty Lectures in the volume, besides the Introduction and the Appendix. The subjects of these Lectures are, severally, the Call of Abraham, Abraham and Isaac, Jacob, Israel in Egypt, the Exodus, the Wilderness, Sinai and the Law, Kadesh and Pisgah, the Conquest of the East of the Jordan, the Conquest of Western Palestine, the Battle of Beth-horon, the Battle of Merom and Settlement of the Tribes, Israel under the Judges, Deborah, Gideon, Jephthah and Samson, the Fall of Shiloh, Samuel, the History of the Prophetic Order, and the Nature of the Prophetic Teaching. These subjects are arranged in five groups, in order to give more roundness and conciseness to the treatment. The single lectures are of unequal interest, but we hardly know which group to prefer.

This book is precisely such a volume as the pastor of a church, or the teacher of a Bible-class of advanced pupils, can profitably use in his instructions. Its spirit and design are fairly shown in these winning words of the Preface : —

“In fact, my aim has been, not to recommend the teaching or the researches of any theologian, however eminent, but to point the way to the treasures themselves of that History on which I have spent so many years of anxious, yet delightful labor. There are some excellent men who disparage the Old Testament, as the best means of saving the New. There are others who think that it can only be maintained by discouraging all inquiry into its authority or its contents. It is true that the Old Testament is inferior to the New, that it contains and sanctions many institutions and precepts (polygamy, for example, and slavery) which have been condemned or abandoned by the tacit consent of nearly the whole of Christendom. But this inferiority is no more than both Testaments freely recognize, — the one by pointing to a Future greater than itself, the other by insisting on the gradual, partial, imperfect character of the Revelations that had preceded it. It is true, also, that the rigid acceptance of every part of the Old Testament, as of equal authority, equal value, and equal accuracy, is rendered impossible by every advance made in Biblical science, and by every increase of our acquaintance with Eastern customs and primeval history. But it is no less true, that by almost every one of these advances the beauty and the grandeur of the substance

and spirit of its different parts are enhanced to a degree far transcending all that was possible in former ages.

"My object will have been attained, if, by calling attention to these incontestable and essential features of the Sacred History, I may have been able in any measure to smooth the approaches to some of the theological difficulties which may be in store for this generation; still more if I can persuade any one to look on the history of the Jewish Church as it really is, — to see how important is the place which it occupies in the general education of the world, — how many elements of religious thought it supplies, which even the New Testament fails to furnish in the same degree, — how largely indebted to it have been already, and may yet be in a still greater degree, the Civilization and the Faith of mankind."

4. — *African Hunting, from Natal to the Zambesi, including Lake Ngami, the Kalahari Desert, &c. From 1852 to 1860.* By WILLIAM CHARLES BALDWIN, Esq., F. R. G. S. With Illustrations by JAMES WOLF and J. B. ZWECKER. New York: Harper and Brothers. 1863. 12mo. pp. 397.

AFTER such mighty hunters as Andersson, Gerard, and Gordon Cumming, we had not expected the narrative of any greater Nimrod. Yet here is a hunter who, in the quantity, if not in the quality, of his exploits, surpasses them all. Such a record of the destruction of wild animal life, such a "bagging" of large and rare game, as this which Mr. William Charles Baldwin has laid before the world, is, we think, unprecedented in the tale of any civilized sportsman. If the engraving of the vignette correctly presents the face of this hunting genius, he might almost subdue the beasts by the command of his look. He seems, however, to have relied more upon his rifles, horses, agility, and cunning, than upon the magnetism of his eye. We would not venture a doubt that all these sporting stories are perfectly true, as well in the detail as in the substance. If we subtract from them the half, they remain marvellous enough; and there is an air of naturalness about them which inclines us to put full faith in them. Mr. Baldwin, albeit he is "Esq." and "F. R. G. S.," is not gifted in the management of sentences, and shoots much better than he writes. His story, which has the form of a journal, — each chapter including a year of adventure, — is very carelessly put together, and would have been greatly improved by revision. It is too much crowded, and the parts are badly adjusted. We learn comparatively little of the countries, or the men of the countries, through which Mr. Baldwin passed, or even of the habits and appearance of the endless variety of animals and birds which he hunted.